1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
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Food was served in large bowls. The housewife would set out 264
a dish of pumpkin, e.g., and another of mush. The men would sit around them fishing around the sides with their fingers or with bits of bread. When the pumpkin dish was emptied, they passed it aside to the women and began on the other.

Those who were fastidious washed out their mouths before and [515]
after the morning meal. Some would bathe before coming to breakfast.

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345 posts, in two rows north and south, with four auxiliary posts nearer the doorway (Fig. 6, *d*). Nine main posts would be used only if three additional were needed when they thought the original six were rotted. The whole was thatched and dirt covered like the dwelling. A meeting house was called matâluwe'vâs (said to be from âma't, "dirt"; luwe'vâ, "meeting," but this is doubtful; compare the words for councillors, matâsî'nyŭk, "those who agree" and matâwi'kĭk, "helpers").

The meeting house was essentially a man's club house and
[171] sweat house like those of central California and the Pueblo estufa-kiva. Like the southern Californian forms, it was not a dance house. Its appearance here is significant, because as Kroeber has pointed out, this structure was lacking among the Colorado River tribes.[10]

The eastern sweat house was also in use; the true miniature
343 sweat lodge, not an assembly house. (Whether the Halchidhoma also had them is unknown, but it is not likely.) This was hemispherical, three and a half feet high, just big enough for a single person, and covered with arrowweed (?) and mud. A fire was built inside as in the Californian sweat house of the assembly
[171] type; heated stones were not used, as in the western plateaus and the Plains.[11] When the fire had burned to coals, these were spread, and covered with dirt: one sat on this. Bathing followed
[515] sweating. The little lodge was built near the dwelling of the owner; others, including women, used it without pay. Sweating
[757] was to rid one's self of illness, not for pleasure. The lodge was called matĭl,âci'l,ᵃ, "flesh roaster."

[10] Kroeber, *Handbook*, pp. 365, 810.

[11] Cf. Spier, *Havasupai Ethnography*. p. 343.

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middle of the forehead, the back hair hanging to the nape, and earlocks hanging to the point of the jaw. When he was five or six, it was let grow, hanging free all around, and when he was fifteen or so, he began to form it in long braids behind. Small girls wore it trimmed short all over the head. Hair was always singed, never cut off.

The hair was frequently dressed with boiled black mesquite bark to make it glossy and presumably to rid it of vermin. The long back hair was twisted in a knot on the fore part of the crown and plastered with this concoction, which when dry looks like grey mud. This presumably is the "clay" of the early observers. This could be brushed out of the hair. Yucca root was not used for washing the hair as in the more northerly parts of the Southwest; in fact, the plant was said not to grow south of the mountains occupied by the Yavapai.

The hairbrush was a bundle of stiff fibers bent at their middles and bound together. The fresh roots of a tall grass (ŏxtci', which is also the name of the hairbrush or any brush) were laid side by side, bound for some distance at the middle, bent in two, bound again, and the ends trimmed. The inner bark of willow or mesquite was used for binding since these, being sticky, held the fibers tightly. Such brushes were five or six inches long. The open loop of these brushes (Pl. IV, *c*) was quite characteristic.

A well-dressed man wore eagle down attached by a short string to his back hair. In default of down, an eagle feather was used. An old man who saw a little boy without this adornment would be perturbed and would scurry about until he had procured it for the lad. Last Star thought there must have been some special significance to wearing this, but did not know what it might be. Of course, eagle feathers had first to be purified by a shaman (one who dreamed of the eagle or buzzard) before they might be worn.

Hats were not worn, nor, in all probability, did many men wear headbands. A feather bonnet (kapu'ʀ)[29] was sometimes worn by men to signify the wearer's bravery. This was a hood of

[29] Doubtfully from Spanish *capucha, capota;* compare Havasupai pŭt, "hat," "headband," kăpŭ'dĭvă, "wearing a hat."